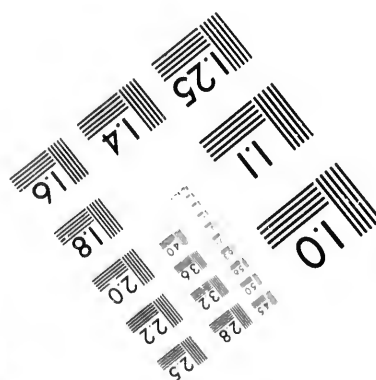
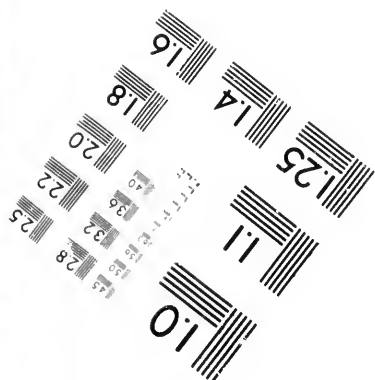
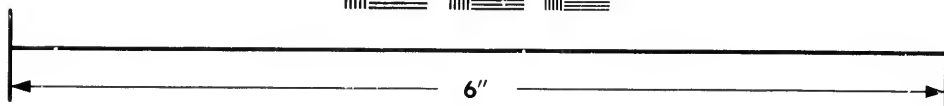
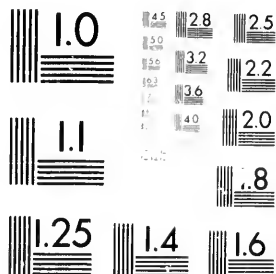


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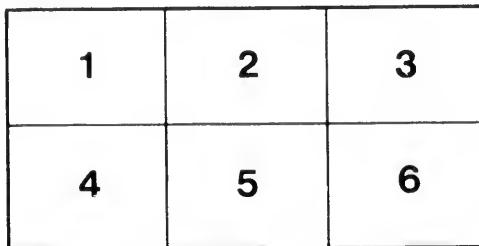
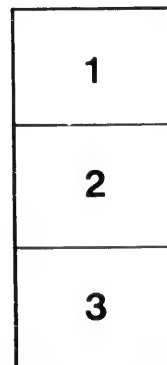
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Held with

MINUTES

OF THE

THIRTY-SECOND SESSION

OF THE

Central Baptist Association

OF

NOVA SCOTIA,

*Held with the Baptist Church at Chester, Lunenburg County, Saturday,
Monday and Tuesday, June 24th, 26th and 27th,
with the Circular Letter, &c.*

HALIFAX, N. S.
CHRISTIAN MESSENGER OFFICE,
1882.

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MINUTES.

CHESTER, LUNENBURG Co.,
Saturday Morning, June 24th, 1882.

The Nova Scotia Central Baptist Association began its Thirty-Second Session at 10 o'clock, A. M., the Moderator of last year, Rev. E. M. Saunders, D. D., presiding. Meeting opened by singing the 788th hymn. Prayer offered by the Rev. J. C. Blakeney.

While the list of delegates was being prepared, the Association engaged in devotional exercises.

The following list of delegates was presented :

LIST OF DELEGATES.

- Aylesford, Upper*,—Rev. F. Beattie.
Bridgewater,—Rev. S. March.
Brooklyn,—Rev. J. Murray.
Cambridge,—Rev. James E. Blakeney.
Chester,—Rev. J. W. Weeks, Deas. Bezanson, Whalen and Borgald, Bros. Anthony, Webber and Geo. Moland.
Cornwallis 1st, (Canard)—Rev. S. B. Kempton, Bro. Geo. C. Pineo.
Cornwallis 2nd, (Berwick)—Rev. J. C. Blakeney, and Bro. S. Ells, M.D.
Cornwallis 3rd, (Billtown)—Rev. W. J. Swaffield, Deas. J. G. Lantz and Elias Kilcup, Bros. Everitt, Bligh, Ezekiel Parish, and Trueman Porter.
Cornwallis 5th, (Pereaux)—Revds. S. Welton, and D. Freeman.
Cornwallis 6th, (Canning)—Rev. S. Welton.
Falmouth,—Rev. J. Murray, Dea. Chas. Bacon, Bros. Burpe Shaw, Wm. Taylor, Lewis Duncanson.
Halifax 1st, (Granville Street),—Dea. S. Selden, Bro. J. W. Rhuland and Henry Hermes.
Halifax 3rd, (Tabernacle)—Rev. J. F. Avery, Dea. Benjamin Hubley, Bro. J. K. Hubley.
Hammonds Plains 1st—Rev. M. P. King.
Hammonds Plains 2nd—Rev. E. M. Saunders, D. D.
Hantsport,—Bros. C. J. Margeson, M. D., and J. W. Churchill.
Horton 1st, (Wolfville)—Rev. T. A. Higgins, Dr. D. M. Welton and Dr. D. F. Higgins.
Horton 2nd, (Gaspereaux)—Bro. John Graham.
Indian Harbor,—Rev. A. W. Barss.
Jeddore,—Bro. H. E. S. Maider.
Kempt, Hants Co.,—Rev. G. A. Weathers, Bros. Stephen Langille, and Joseph D. Masters.

Kentville—Rev. Geo. Armstrong, D. D., Dea. B. H. Ilsley, Bros. Thos. Griffin, and T. E. Smith.

Lahave—Rev. S. March.

Lunenburg,—Rev. L. B. Gates, Dea. John Andrews.

New Cornwall,—Rev. L. B. Gates, Dea. Samuel Hallimore, and Bro. Josiah Eisenhaur.

New Germany,—Rev. M. W. Brown, Bro. W. H. Durland.

New Ross,—Bro. A. Whitman, (Lic.), Deas. Wm. Corkum, and Joseph Lantz.

Preston 1st,—Bro. J. W. Rhuland.

Pleasantville,—Rev. S. March.

Sackville,—Rev. M. P. King.

St. Margaret's Bay 1st,—Rev. A. W. Barss, Bro. E. S. Hubley.

St. Margaret's Bay 2nd,—Rev. A. W. Barss, Deas. C. A. Whitman, and James Hubley, Bro. John Webber.

Waterville,—Bro. A. Whitman.

Windsor,—Rev. E. M. Kierstead, Bros. A. P. Shand, and J. O. Redden, (Lic.)

The officers were then elected :

Moderator,—Rev. G. Armstrong, D. D.

Secretary,—Rev. M. W. Brown.

Assistant Secretary,—Rev. D. O. Parker.

Treasurer,—Bro. Dr. G. A. DeWitt.

Assistant Treasurer,—Bro. S. Selden.

Auditor,—Wm. L. Barss.

The Committee on Arrangements reported as follows :

That the morning devotional meeting open at 6.30 A.M. and 9 A.M.

That morning sessions open at 10 o'clock, A. M.; close 12 o'clock.

That afternoon sessions open at 2 o'clock, P. M., and close at 5 o'clock, P. M. Evening sessions open at 7.30 P. M.

That reading of letters be the first business in order.

After reading of letters, addresses on the state of religion in the Association be delivered by Rev. A. W. Barss and others.

That the report on temperance be presented this evening, and spoken to by Revs. F. Beattie, W. J. Swaffield, and T. A. Higgins.

SABBATH APPOINTMENTS.

Chester Baptist Church—11.00 A. M. Rev. Geo. Armstrong, D. D.

7.30 P. M. Rev. S. B. Kempton.

2.30 P. M. That a Sabbath School meeting be held. Addresses by Dr. Welton and Dr. E. M. Saunders, and Rev. J. C. Blakency.

Chester Methodist Church—11.00 A. M. Rev. W. J. Swaffield.

3.00 P. M. Rev. A. W. Barss.

Chester Basin—11.00 A. M. Rev. F. Beattie.

3.00 P. M. Rev. W. P. King.

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Windsor Road—11.00 A. M. Rev. J. E. Blakeney.
3.00 P. M. Rev. Joseph Murray.

Sherwood—Rev. D. Freeman.

Mahone Bay—Rev. G. A. Weathers.

Tancook—Bro. A. Whitman.

They further recommend that collections be taken at all Baptist houses of worship for Home Missions.

The following Committees were appointed—to examine letters: Revs. F. Beattie, E. M. Kierstead, and L. B. Gates.

To read letters: Revs. Dr. Saunders, J. C. Bleakeney, J. Murray.

On questions in letters: Revs. J. F. Avery, G. A. Weathers, and S. March.

On education made to stand as follows: Rev. T. A. Higgins, Dr. Saunders, Dr. D. F. Higgins, Rev. J. F. Avery.

On nominations: Bro. W. L. Barss, Rev. T. A. Higgins, Dr. D. F. Higgins, Rev. E. M. Kierstead, Bro. S. Selden, and Rev. W. J. Swaffield.

The Letters from the churches were then read. On motion, it was *Resolved*, That the record of the ordinations of ministers given in the letters from the churches be preserved and printed with the Minutes of the Association. (See Appendix.)

Adjourned with prayer by Rev. J. F. Avery.

Saturday—Afternoon Session.

Prayer was offered by Rev. D. O. Parker.

Minutes of last session read and approved.

Reading of letters was then resumed.

Committee on nomination reported as follows:

That Committees appointed last year be made to stand as follows:—

ON CIRCULAR LETTER.—Rev. J. F. Avery, Bro. S. Selden, Bro. Burpee Shaw.

ON BENEVOLENT FUNDS.—Dr. D. F. Higgins, Revs. S. March, M. P. King, W. J. Swaffield, and J. E. Bleakney.

ON MISSIONS.—Revs. George Weathers, Jos. Murray, Bros. J. O. Redden, (Lic.), J. W. Rhuland, Revs. S. B. Kempton, M. P. King, Dea. J. S. Lantz.

ON OBITUARIES.—Revs. Dr. Armstrong, David Freeman, S. March, S. B. Kempton, and Dea. S. Selden.

ON SABBATH SCHOOLS.—Revs. M. P. King, L. B. Gates, Bro. Charles A. Smith, B. H. Illsley, Dea. Elias Kilcup, Bros. John W. Churchhill, J. E. Schmidt, and Dr. Margeson.

TEMPERANCE.—Revs. F. Beattie, D. O. Parker, W. J. Swaffield, and Bros. A. P. Shand, and S. Langille.

Report adopted.

A form of Letter and statistics from the churches, prepared by a Committee of the Convention, was presented. Upon motion, it

was referred to a Committee, consisting of Rev. S. B. Kempton, Dr. D. F. Higgins and Rev. D. Freeman, to report to the Association.

Revs. A. W. Barss, T. A. Higgins, D. Freeman, S. March, J. C. Bleakney and F. Beattie gave addresses on the state of religion in the churches of this Association.

Adjourned with prayer by Rev. D. Freeman.

Saturday—Evening Session.

Prayer by Rev. M. P. King.

Minutes of last session read and approved. Letter read from Western Association relative to the consolidation of our Denominational Papers, and referred to the Committee on Denominational Literature.

The Committee on Temperance rendered their report. Report was spoken to by Revs. F. Beattie, D. O. Parker, W. J. Swaffield, T. A. Higgins, and J. F. Avery. Report adopted. (See App. A.)

Bro. S. Selden submitted and moved the following resolution, viz:—

“That we desire to express our high appreciation of the provision in the Election Law, which gives us prohibition of the liquor traffic on the polling day; and we trust that the good arising therefrom, so apparent to all, will soon be so evident to our legislators that they will give us the same prohibition of the traffic in intoxicating drinks, and will extend the time of the same indefinitely.”

Spoken to by Bro. S. Langille, Revs. E. M. Saunders, D. D., G. A. Weathers. Resolution adopted.

Moved and passed that the report on Temperance and the above resolution be sent to the *Christian Messenger*, *Christian Visitor* and *Watchman* for publication.

Committee on Arrangements further reported:

That the Associational Sermon be preached on Monday morning at 10 o'clock, to be followed by the reading of the Circular Letter.

That the report of the Committee on Education be received on Monday afternoon, and addresses delivered by Dr. D. F. Higgins, Revs. S. B. Kempton, Dr. E. M. Saunders, and Dr. D. M. Welton.

That the report of the Committee on Missions be received on Monday evening. Addresses delivered by Revs. T. A. Higgins, A. W. Barss, D. Freeman, and S. March.

Report adopted.

Adjourned with prayer.

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Monday—Morning Session.

Prayer by Rev. J. W. Weeks.

Minutes of last session read and approved.

Associational Sermon preached by Rev. J. C. Blakeney. Text, 1 Cor. xi. 2. Subject—"The observance of Gospel ordinances."

Committee on Circular Letter then presented their report, recommending that it be read before the Association. Circular Letter, subject, "Hcliness unto the Lord," read by the writer, Rev. W. J. Swaffield.

Adjourned with prayer by the Moderator.

Monday—Afternoon Session.

Prayer by Rev. T. A. Higgins.

Minutes of last session read and approved.

Remaining letters from the churches read.

Resolved, That the Circular Letter be adopted and printed in the Minutes and *Christian Messenger*.

Board of Infirm Ministers' Fund reported. Report received and adopted. (See appendix B.)

Resolved, That a Committee consisting of Rev. S. B. Kempton, Dr. D. F. Higgins, Rev. D. Freeman, and Bro. S. Selden, be appointed to consider the propriety of printing the Minutes of the Association in connection with the Year Book in the manner suggested by the action of the Western Association on this question, and that they report at this session.

Committee on History of Churches presented the history of the first Cornwallis Church, together with the Churches springing from it. Adopted and ordered to be printed in the Minutes. (See Appendix C.)

Committees on Nominations rendered their report. Report adopted.

Committee on Sabbath Schools rendered their report.

Resolved, That it lie on the table to be taken up at some future time.

Committee on Education reported, was spoken to by Dr. D. F. Higgins, Revds. S. B. Kempton, Dr. E. M. Saunders, and Dr. D. M. Welton. Report adopted. (See Appendix D.)

Resolved, That the Association next year meet with the 1st Cornwallis Church, (Canard.)

Adjourned, prayer by Rev. F. Beattie.

Monday—Evening Session.

Association opened with singing.

Prayer by Rev. A. W. Barss.

Minutes of last session read and approved.

Moved by Rev. E. M. Keirstead, seconded by Rev. A. W. Barss, and

Resolved, That the hearty thanks of the Association be tendered by a rising vote to the friends in Chester, who have so bountifully and kindly entertained the delegates at this Session, and that the Pastor, to whose labors we are so much indebted for the complete arrangements made, be requested to convey the thanks of this body to the friends whose hospitality we have enjoyed.

Committee on Questions in Letters rendered their report. Report laid on the table to be taken up at some future time.

Committee on Nominations made a further report, viz :

Committee of Arrangements for Association of 1883 be Revds. S. B. Kempton, Dr. Armstrong, Dr. DeBlois, W. J. Swaffield, and Sidney Welton, Brethren Benj. Eaton, Geo. Pinec, Wm. Eaton, Edward Beckwith, W. C. Bill, and J. W. Margeson. Report adopted.

Resolved, That the Rev. J. C. Bleakeney be requested to furnish a copy of his sermon for publication in the *Christian Messenger*.

Committee on Missions rendered their report. Spoken to by Revds. T. A. Higgins, A. W. Barss, D. Freeman, and S. March. Report adopted. (See Appendix E.)

Resolved, That our Session on Tuesday morning open at 9 o'clock.

Closed with prayer by Dr. E. M. Saunders.

Tuesday—Morning Session.

Association opened with prayer by Rev. S. W. Welton.

Minutes of last session read and approved.

The Committee on Blanks for the Associational Letter and printing of Minutes reported through Rev. D. Freeman. Discussed by Revds. E. M. Kierstead, F. Beattie, and S. March. (See Appendix F.)

Resolved, That the Rev. S. B. Kempton, Dr. D. F. Higgins, and Rev. D. Freeman, and Bro. S. Selden be a Committee to consider the propriety of printing the Minutes of this Association in connection with the Year Book, and to report next year.

Committee on Denominational Literature rendered their report. Discussed by Rev. T. A. Higgins, Bro. A. P. Shand, Rev. F. Beattie, Bro. C. A. Whitman, Rev. E. M. Saunders, D. D., Rev. E. M. Kierstead. The report was adopted clause by clause and as a whole. (See Appendix G.)

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The report of Committee on Sabbath Schools was taken from the table and adopted. (See Appendix H.)

The report of the Committee on Questions in Letters was taken from the table and discussed clause by clause and adopted. (See Appendix I.)

The Committee on Benevolent Funds reported through Dr. D. F. Higgins. Report discussed and adopted. (See Appendix J.)

Resolved, That the paper prepared by Bro. J. W. Barss on Benevolent Funds be offered to the *Christian Messenger* and *Christian Visitor* for publication. (See Appendix K.)

Resolved, That the Secretary of this body be requested to appeal to the churches of this Association who have not sent money for Minutes this year, to raise the amount needed to pay for the Minutes, sending a circular to each church, informing them of the equitable amount asked from them.

Resolved, That the collection taken at this Association on Monday, morning and evening, be equally divided between Home and Foreign Missions.

The Report of the Committee on Obituaries was read by Dr. Armstrong, discussed and adopted. (See Appendix L.)

Resolved, That the Secretary be requested to collect and file a copy of all the Minutes of this Association from 1869 to the present date.

Report of the Treasurer received and adopted.

Resolved, That the Treasurer be directed to pay over the funds to the Treasurers of each of the objects specified.

Resolved, That the hearty thanks of this Association be given to the Moderator, Clerks, and Treasurers for the efficient manner in which they have discharged their duty during the Session.

The Minutes of this Session were read and approved, and the Association adjourned by singing the Doxology, and with prayer by Rev. Joseph Murray,—to meet with the 1st Cornwallis Baptist Church on the Saturday following the 20th of June, 1883.

GEORGE ARMSTRONG, *Moderator*.

M. W. BROWN, }
D. O. PARKER, } *Clerks*.

Ministers of the N. S. Central Baptist Association.

NAME.	Place of residence.	Date of Ordination.	Place of Ordination.
Rev. Armstrong, Geo., D. D.	Kentville	Dec. 31, 1848	Port Medway.
" Avery, J. F.	Halifax	Oct. 20, 1870	Tawstock, G. B.
" Bancroft, J.	Walton	March—, 1849	Rawdon.
" Beattie, Frank	Lower Aylesford	Dec—, 1870	Shedlae, N. B.
" Bleakney, J. E.	Cambridge	—, 1867	Richmond, N. B.
" Bars, A. W.	St. Margaret's Bay.....	June—, 1855	North West, Lun. Co.
" Bleakney, J. C.	Berwick	—, 1861	Richmond, N. B.
" Brown, M. W., A. B.	New Germany.....	July 21, 1876	Ellershouse.
" Crawley, E. A., D. D.	Wolfville	May 28, 1830	Providence, R. I.
" DeBlois, S. W., D. D.	Wolfville	Feb. 26, 1854	Chester.
" Freeman, D., A. M.	Canning	Aug. 1, 1855	Halifax.
" Gates, L. B.	Mahonc Bay	Sept. 24, 1861	New Cornwall.
" Higgins, T. A.	Wolfville	—, 1857	Liverpool.
" Kempton, S. B., A. M.	Canard	Sept. 15, 1863	New Minas.
" Kierstead, E. M., A. B.	Windsor	Dec. 5, 1876	Yarmouth.
" King, M. P.	Hammonds Plains	March 20, 1832	Hammonds Plains.
" Lucas, Wallace	Hammonds Plains	—, —, —	Hammonds Plains.
" Manning, J. W., A. B.	Halifax	March—, 1868	Port Hawkesbury, C.B.
" March, Stephen.....	Bridgewater	July 5, 1856	St. Francis, N. B.
" Miller, John.....	Halifax	—, —, —	—, —, —
" Murray, Joseph	Falmouth	Oct. 29, 1865	Guysborough.
" MacArthur, Ale.	Halifax	—, —, —	1868 Southsea, England.
" McLeod, Daniel.....	Kempt	July 5, 1873	North Sydney.
" Parker, D. O., A. M.	Berwick	March 23, 1861	Liverpool.
" Philp, R. R., A. B.	Halifax	Oct. 12, 1856	Margaree, C. B.
" Pneo, D.	Long Point	Dec. 24, 1844	Greenwich.
" Read, E. O.	Kingston, Aylesford.....	Jan. 8, 1858	Gaspereaux.
" Read, J. L.	Upper Aylesford	June 30, 1858	Hopewell, N. B.
" Saunders E. M., D.D.	Halifax	Dec. 15, 1858	Berwick.
" Sawyer, A. W., D. D.	Wolfville	Dec. 27, 1853	Lawrence, Mass.
" Shaw, D. G.	Tancook	Jan. 24, 1860	Falmouth.
" Swaffield, Walter J.	Billtown	Sept. —, 1880	Port Hawkesbury.
" Welton, D. M., Ph. D.	Wolfville	Sept. 2, 1857	Windsor.
" Welton, Sydney.....	Canning	Sept. —, 1873	Cumberland Bay, N. B.
" Weathers, G.	Kempt	May 12, 1864	Newport.
" Whitman, Edward.....	Hartsport.....	Aug. 13, 1872	Lockeport.
" Williams, John.....	Gaspereaux	Jan. 18, 1862	Centreville, N. B.

LICENTIATES.

Upper Aylesford,—Charles Mowser.
 Dartmouth,—R. M. Hunt, A. B.
 North Church, Halifax,—I. C. Archibald, A. B.
 Gaspereaux,—B. W. Lockhart, A. B.
 Malhonic Bay,—Caleb Spidle, H. E. S. Maider.
 Windsor,—J. O. Redden, A. B.
 Lower Aylesford,—W. H. Robinson, A. B.
 Berwick,—Chas. Norwood, Randal Hilsley.
 Cambridge,—Mark B. Shaw.
 Horton Ist,—Walter Bars, James Lock.

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CIRCULAR LETTER.

HOLINESS UNTO THE LORD.

THE CIRCULAR LETTER FROM THE N. S. CENTRAL BAPTIST ASSOCIATION TO THE CHURCHES OF WHICH IT IS COMPOSED, GREETING.

Dear Brethren,—

We send you this our annual letter, and it is fitting that our first note should be one of thankfulness to God for the privilege we have had of again assembling together in order that we may obtain knowledge of the circumstances of the churches that compose this Association, and forward the same to you with such suggestions as may occur to us, for the furtherance of the cause of our Redeemer.

If we may judge of the state of religion within the limits of this Association by the letters read from the various churches, we can come to no other conclusion than this: that there is great need for a gracious outpouring of the Divine Spirit upon our churches, and for a more complete consecration of ourselves as members of the Church of Jesus Christ to the cause of God, and for that personal holiness which is so essential in the christian life and service.

We have therefore thought it well to ask your prayerful attention to the subject of Personal Holiness or Consecration to the Lord.

In dwelling upon the nature of personal holiness, we would remark *that it is divine in its source.*

It may be defined as the result of the Divine Spirit's work in the soul of the believer, or as the development of the principle of spiritual life implanted by God. Just as the ivy by its clinging, and the bird by its song, express their possession of life in their own ways, so the possession of spiritual life shows itself after its kind, in holiness, uprightness, and devout aspirations.

Every pure thought or acceptable service must be attributed to the operation of the Holy Ghost—our blessings, our instruction in righteousness, our hopes, are all traceable to His working.

The influence of personal holiness is such that it pervades the whole of the consecrated man's nature. The all-pervading influence of the Holy Spirit is not only a source of great joy to the believer, but a means by which his every word and deed are regulated.

Its influence is such that he is led to hate those things that were once precious in his sight, and love what was once despised. As the sap courses through every living bough of the forest tree, so the grace of God runs through the entire man, and influences for good his whole life.

The manifestations of personal holiness are various. Some would have us believe that severeness of manner, gloominess of countenance and an unyielding solemnity in religious life, are unmistakable evidences of personal consecration or holiness. We believe otherwise, and that a man may be personally holy and yet "rejoice in the Lord alway," and continually have a new song in his mouth, even of praise unto God. Holiness and happiness are closely related.

Of the *internal evidence* of personal holiness, we may mention humiliation of heart, deep spiritual longings after full and complete consecration to the Lord, intense love for Christ, and of entire dependence on Him at all times. With such feelings as these within us, we can readily understand what our Saviour meant when He said "The kingdom of God is within you."

Such devout and holy aspirations as these must of necessity lift the soul upward and Godward.

Among the *external manifestations* of personal holiness, faithfulness in the discharge of secular duties may be mentioned, pureness of heart and consecration of life will make a man not only "fervent in spirit" but diligent and honest in business, the tradesman of holy life will write over his counter, and on the first page of his ledger, "Holiness unto the Lord," and the godly father will erect an altar in his household with this inscription: "Dedicated to the worship of the true God."

The more holy a man is the more useful and respected a member of society will he become; he will invest every office he holds with honor, and by his consistent life, will commend the service and religion of Jesus to those around him. Further, in the discharge of christian duties, he will be found faithful also. He will engage earnestly in the work of the Lord, and like David, will be found seven times a day praising God; for earnestness is a great

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sign of spiritual life, even as the lack of it is a sure sign of spiritual declension, if not death. With earnestness the holy man unites generosity; when he consecrated himself to God he laid his *all* upon the altar. In fact, there can be no true consecration or holiness without this. That christian who does not give of his substance as well as his service to God, is guilty of keeping back part of the price, and of withholding the tithes that belong to the treasury of the Lord's house.

May not this be the reason why our Home and Foreign Missions and our educational Institutions are not supported as they deserve and as they need; that we forget, that as christian men and women who profess to be consecrated to the Master's service, that we are obligated to give liberally to the support of the Master's cause.

Christian Benevolence and Holiness are inseparable, and no man can be personally holy without being correspondingly generous; our purses need consecrating as well as our hearts, for this is an unmistakable evidence of personal holiness that with earnestness in christian work, we unite liberally in supporting the cause of Christ.

There are many means by which personal holiness may be developed, for it is not perfected here, but is progressive in its nature; the climate of this world is not suited to the full growth of so choice a plant as holiness; it is reserved for the more congenial clime of Paradise to cause its bursting into eternal bloom. Nevertheless we are charged to "grow in grace," and to go "from strength to strength until we stand in Zion before Christ, who is perfect in holiness. When "seeing him we shall be made like unto Him."

This holiness may be developed by a prayerful and careful study of the word of God; in it we shall find examples worthy of imitation—commands for obedience, promises for comfort, rules for guidance, instruction in righteousness—that the man of God may be perfect, thoroughly furnished unto all good works.

Fellowship with Christ is another means, communion with the Father and with His Son Jesus Christ. There is nothing like personal intercourse with Christ to promote holy living. Even as the brightest star is the one nearest the sun, so the purest and most holy christian is the one oftenest in the presence of His Lord, his face, like the face of Moses, shall become radiant with the glory of the Divine presence. The soul that is often in the mount of

communion shall gather strength and grow in grace, "perfecting holiness in the fear of the Lord."

The importance of personal holiness may be judged of by the prominence given to the subject in Scripture. We read:—"As He which hath called you is holy, so be ye holy in all manner of conversation," "Walk worthy of God," "Be ye followers of God," "He gave himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works.

The happiness it brings to its possessor is another proof of its importance. Holiness is a joy-giving and joy-sustaining principle. It is when we are most ho'y that we are most happy. The reason why many professors of religion are so miserable is because they lack holiness, without which no man can enjoy the privilege of communion with God, which is the secret of true spiritual joy.

Every member of the Church of Jesus Christ should keep before him as the motto of his life, "Holiness unto the Lord." How else can the church be kept pure, and how can discipline be beneficially administered unless there be such a manifest depth of spirituality and holiness among its members as to make the wrong doer feel that he is in the presence of a spiritual tribunal? Discipline under any other condition must prove a failure. Personal holiness is important because it is the secret of success in christian work, and a sure fore-runner of the Divine blessing.

The great danger before the churches of Jesus Christ to-day, is not psecution nor science, falsely so called, but worldliness and formality. We have to meet the danger and we can do it most successfully, by lifting high the standard of holiness and purity of life, and seeking a more thorough consecration to the Lord and devotion to His cause.

By this means shall we repel the spirit of worldliness from the communion of the church, and place ourselves in a position to receive the much needed and much prayed for blessing of a gracious and mighty outpouring of the Divine Spirit upon every church within the limits of this Association.

For this let us pray and labor during the coming year, ever keeping as our watchword and motto "Holiness unto the Lord."

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APPENDIX.

Record of Ordination at Hammond's Plains.

Rev. M. P. King was ordained March 16th, 1882.

Ministers present and churches represented, viz. :

Halifax, Granville St.—Rev. E. M. Saunders.

“ *North Church*—Rev. J. W. Manning.

“ *Tabernacle*—Rev. J. F. Avery.

St. Margarets Bay—Rev. A. W. Barss.

Windsor—Rev. E. M. Kierstead.

Dartmouth—Rev. E. J. Grant.

Stewiacke—C. Haverstock, (Lic.)

Rawdon—A. H. Williams, (Lic.)

Rev. Dr. Clay, present by special invitation.

Council called by 1st Hammond's Plains and Sackville churches.

J. E. SCHMIDT, *Church Clerk.*

(A)

Report of Committee on Temperance.

The Committee on Temperance beg leave to report that they rejoice in the success that has attended temperance effort in the past, a success clearly indicated by the majorities recorded in favour of the Canada Temperance Act, an Act which your Committee regard as a stepping stone to absolute Prohibition.

We regret that the uncertainty that still surrounds the operation of that Act has to a large extent paralyzed effort, and has afforded the vendor of liquor virtual free trade, that in large portions of this Province the flood-gates of intemperance are wide open, and temperance men are virtually unable to repress the sale.

Active effort should be put forth to awaken public sentiment to the necessity of pressing a decision as regards the constitutionality of the Act. To continue in our present condition will be destructive to the work accomplished in past years. We would urge on Pastors and Churches the duty of arousing and maintaining so strong a moral sentiment on behalf of temperance that should the decision be in favour of the Act it may be enforced to its full extent.

F. BEATTIE, *Chairman.*

(B)

Report of Committee on Infirm Ministers' Fund.

The Board of Infirm Ministers' Fund met in Wolfville on the first Tuesday in December, and according to the instructions of the Association of last year, voted unanimously that our Treasurer, C. F. Eaton, Esq., pay over all our funds in his hands to Rev. E. M. Saunders, the Treasurer of "The Board of Ministerial relief and aid Fund," connected with the Baptist Convention of the Maritime Provinces.

(C)

The History of the First Cornwallis Church.

may be said to commence in 1776. Henry Aline was its founder, as he was also the first pastor. It was composed of persons holding a diversity of views of ordinances and of church polity. Mr. Aline was succeeded in the pastorate by Rev. John Payzant, who, after a few years, removed to Liverpool. After his removal, Rev. Harris Harding preached for a time to the church, but whether he was really the pastor of the church or not, I have not been able to discover.

In 1795, Oct. 19, Rev. Edward Manning was ordained pastor of the church. He was then a Congregationalist, and practiced both sprinkling and baptism. But he was led to question the propriety of such diverse modes of administering a divine ordinance. He soon embraced scriptural views of truth and duty, and was himself baptized in 1798, at Annapolis, by Rev. Thomas H. Chipman. This step produced some trouble and confusion in the church, and numbers of his hearers forsook him. He held on his way, however, and the Lord gave manifest token of His presence. "A few years after his baptism" says Benedict in his History of the Baptists, Mr. Manning was obliged to relinquish open communion, and in 1807, soon after the church was reformed to its present unmingled and consistent plan, he was led to call in question the validity of his former ordination. He was therefore re-ordained in 1808. In this he received advice and assistance from two missionaries of the Massachusetts Baptist Missionary Society, Bros. Isaac Case and Henry Hale.

When Mr. Manning was ordained of the church in 1808, it consisted of seven members, viz: Mr. Manning and his wife, Wm. Chipman and his wife, Isaac Willoughby, Dorcas Hall, and Thomas Bligh. He remained pastor of this church till his death, which occurred Jan. 12, 1851, a period, if we count from the date of his first ordination, of 56 years. During that long period he saw many trials. It was not a season of continuous peace in the church, and blessing upon the labor of the pastors. There were years of the

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right hand of the Most High, when many turned to the Lord, and there were frequent seasons of severe trial, when sin and Satan seemed in the ascendant.

Mr. Manning once resigned his charge, and went away. After about two year's absence he was recalled by the church to resume the duties he had laid down. He cheerfully responded, and remained with the church until his death. In 1846, Mr. Manning being infirm, and often ill, Rev. A. S. Hunt was called by the church to act as co-pastor with him. The two men, the old and the young man laboured together in loving harmony until death took the old pastor, when Mr. Hunt became sole pastor. Under Mr. Hunt, the church saw many seasons of refreshing from the hand of the Lord, and many were added to the Lord.

Mr. Hunt resigned the pastoral charge of the church in Nov. 1867. For two years he was laid aside by severe illness, but the church cheerfully sustained him, supplied the pulpit on the Sabbath and bore his enforced absence from their homes in their time of sickness and trouble without a murmur. They would have retained him and allowed him time to recover his strength before resuming full work, but he thought it best to seek a less extensive field. In Jan. 1868, the present pastor, S. B. Kempton, was called to the church. Again the severe and protracted illness of the pastor has taxed the faith and patience of the church. But it stood the trial. For fifteen month's the pulpit was supplied, the sick pastor tenderly cared for, and his return to his work in the church acknowledged as an answer to prayer.

From 1795 the church has enjoyed the labors of a pastor, except the brief interruptions referred to, and yet during the whole time, a period of 87 years next October. There have been but three different pastors.

About 25 young men have gone out from this church to preach the gospel. Most of them have been ordained to the ministry. Some of them have become prominent in the cause of truth and righteousness. A succession of noble and excellent men have filled the deacons' office in the 1st Cornwallis. The names and the devotedness to the interests of truth of Deacons Cogswell, Reid, Chipman, Eaton and Rand, are known beyond the limits of the church they served, nor has the worth of the deaconship departed with the demise of these worthy ones.

The 1st Cornwallis church is the parent of several other churches, of whom brief notice may be taken here. In 1828, a church was formed at Berwick, called then the 2nd Cornwallis Baptist Church. Rev. Wm. Chipman was ordained its pastor. With this church he remained till his death. He has been succeeded by faithful men, by means of whose labors the church has grown, until its membership out-numbers that of the parent church.

In 1874, the Cambridge Church was organized of members drawn chiefly from the Berwick church.

The 3rd Cornwallis Church, was organized at Billtown, in 1835, an off-shoot of the 1st Church. This church, by its annual reports to our Association, shows a large number of conversions to Christ. It is situated in the midst of a populous and promising section of country, whose spiritual interests seem wholly under its care. May it make for itself a grand history.

Again in 1861, the 5th, the Pereaux Church was formed of members wholly of the 1st Church Church. From a membership of 56 in 1862, they now report a membership of 179. Rev. D. Freeman became pastor of the 5th Church at its organization, and served faithfully and well for 18 years. They now enjoy the labors of a young and vigorous pastor, and of their future may we hear good accounts.

Besides the churches already mentioned, others have organized in the section of country, once under the supervision of the pastor of the Cornwallis Church—the church at Canning, organized in 1870. So that the district of country represented in 1808 by our church with a membership of *seven* now contains seven churches, with a reported membership of 1884, and a corps of six settled pastors. These churches own 14 or 15 meeting houses that may be valued at least at \$30,000, furnishing more than 4,000 sittings.

There have been over 1200 baptized into the 1st Cornwallis Church. There may have been considerably more than 1200, as our Records date no further back than 1816 or 1817.

No account can be given of the multitudes that have been saved, we trust, through the agencies employed by these churches at home and abroad. All this is to be unwritten in the annals of time.

In view of what is written may we not devoutly say, "What hath God wrought!" and give to Him all the glory.

S. B. KEMPTON, *Chairman.*

(D)

Report of Committee on Education.

The Institutions at Wolfville continue to do work of vital importance for the Baptists of these Lower Provinces.

In the Academy the attendance has been, during the year, about the same as for the year previous. The instruction given has been reported to be thorough and satisfactory.

With a view to easier and more efficient government of the school, it is proposed to refit the old Academy Boarding house, and place the younger pupils in it, under the immediate eye and control of the Principal, the elder ones continuing to occupy the new building as heretofore. About 20 of the Academy students are expected to be prepared to enter the College next year.

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The Ladies' Seminary is in a very satisfactory condition; the attendance being larger than heretofore. The pupils studious, and deportment good. Five young ladies graduated at the close of the last school year. The exercises were exceedingly interesting.

Miss Graves, the Principal, appears to be growing in the confidence and esteem of the friends of the Institution.

The College was never more needful or more efficient in its work than at the present time. Sixty pupils were enrolled during the last year. Nine of whom having completed the course of study, and passed satisfactory examinations, were admitted to the first degree of A. B.

The President says, "The work of the year has been done with earnestness and thoroughness. Our chief anxiety is in regard to finances. The Convention has not made adequate provision for the regular expenses. We need some \$4,000 from the Convention plan. Last year we did not receive one-half of that sum, consequently there was a debt; and we fear that the result in August will show that this debt has been increased the present year. If anything can be done between this and the meeting of the Convention to prevent this result, it certainly should be done." He further says: "The conviction seems to be extending, that the Theological department must be sustained. It is to be regretted that the subscriptions to the Rev. Dr. Tupper Professorship, come in so slowly it is hardly respectful to the memory of a good and honored man, that the making up of this Professorship should be by a slow and tedious process. It should be accomplished by a spontaneous and immediate movement."

Dr. Schurman having received another appointment, has resigned his Professorship in Acadia College. However much the Governors may regret this change, they will have, with the limited means at their disposal, no alternative but to accept this resignation. But it may be hoped that at an early day the place may be adequately filled by another.

Your Committee would urge the absolute necessity of vigorous and harmonious action. The Institutions cannot live without the hearty co-operation of the denomination. The denomination in these days of mental activity, cannot expect to maintain a vigorous life and growth without the Institutions. They rise together or they sink together. They must help to hold each other up or they must help to pull each other down. It is for the Associations, which both mould and voice the sentiments of the people, to give no uncertain sound, but to say to the Convention "Go forward in this work, and every loyal Baptist will bear some humble part so long as you build for our country, our denomination, and our God."

Respectfully submitted,

T. A. HIGGINS,

Chairman of Committee.

(E)

Report of Committee on Missions.

Although at the beginning of the year our mission work seemed to be somewhat held in check by the meagreness of the sums contributed by the churches for its support, we are enabled through the Divine blessing to make a good report of the work both at home and abroad. The work done at home compares well with that of other years, and our Board deserves credit for the wisdom and perseverance displayed in the management of the work intrusted to their care. Through the promptness of its corresponding secretary we are prepared to give the following particulars concerning its doings: 24 fields in Nova Scotia, including French Mission, 17 in New Brunswick and 6 in P. E. Island, have received aid from the Board. By this means upwards of 90 weak churches have been assisted and a few places where churches have not been formed have had the word regularly preached. Fifty brethren have preached the gospel on the fields assisted, 150 have been baptized, two churches have been organized, and several new stations opened.

Our Foreign Mission continues to sustain the hope it inspired at the time it was founded, and is therefore entitled to our continued support. During the year ending December 31st, 1881, a large amount of work was done by our missionaries by way of travelling, preaching and teaching. As one of the results 15 were baptized.

They see more clearly than ever the magnitude of the work undertaken and the importance of increasing the number of workers, consequently they are doing what they can to train native preachers, upon whom the burden of the work must ultimately fall. But before this can take place years of patient labour will be required. Owing to the sickness of his wife Brother Sanford will be absent from his field some time, as he found it to be his duty to accompany her a part of the way home. We are glad to learn of her safe arrival. Others of our missionaries must soon return home for the benefit of their health.

We learn that the Treasury of the Board is overdrawn. Such a serious hindrance to the work we have undertaken should be at once removed. Our churches have been urged by our Boards, our financial agents and their pastors to take higher ground in the matter of Christian liberality, and from what we can learn we are persuaded that their appeals have not been in vain.

Our Foreign Mission has sustained a great loss by the death of Rev. Dr. Cramp, who was taken to his rest on the 6th of December last. His kind regard for our missionaries, who enjoyed the benefit of his teaching, his acknowledged ability and the confidence placed in him by the denomination fitted him in an eminent degree

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for the work he performed, as Corresponding Secretary of the Board of Foreign Missions.

May the active and benevolent spirit which governed him in all his work be more widely diffused among our churches.

G. A. WETHERS, *Chairman.*

(F)

Report of Committee on Blank Letter, &c.

Your Committee have examined the form submitted by the Committee of Convention, for securing a uniform report of statistics from our churches, and recommend that it be adopted by the Association.

Your Committee recommend that the Minutes of this Association be printed and circulated as usual for the present.

S. B. KEMPTON, *Chairman.*

(G)

Report of Committee on Denominational Literature.

We are glad to report that the Committee appointed to establish a Book Room to supply our people, families, churches and Sabbath schools with suitable literature, have succeeded so far that about \$2,600.00 have been subscribed and partly paid. It is hoped that by the time of the next Association the room will be opened. That the subscription is to be increased to put this enterprize on a secure basis, and to this end an appeal is here made to all the friends of the object. Meanwhile we recommend that the churches and sabbath schools patronize the Baptist Publication Society.

The Committee have given some attention to the matter of hymn books, and hope to supply them at the lowest possible prices.

We would urge all Baptist families to take the *Christian Messenger*, and seek to increase its circulation amongst the people. We would also mention the *Canadian Record*, a small monthly, and the *Canadian Missionary Link*, the organ of the Woman's Mission Aid Societies.

We would also notice a communication from the clerk of the Western Association directed to this body as to the desirableness of having but one Baptist paper for these Maritime Provinces. We believe that one paper with suitable guarantees of stability is desirable, if possible, and we recommend that a Committee be appointed to investigate its feasibility and report at this Association next year, and that Rev. A. W. Sawyer, D.D., Rev. T. A. Higgins, Rev. George Armstrong, D.D., Rev. Dr. Freeman, Rev. E. M. Kierstead, and Dea. S. Selden be such Committee with power to add to their number.

D. FREEMAN, *Chairman.*

(H)

Report of Committee on Sabbath Schools.

Your Committee report that during the past year the usual amount of interest has been manifested in this work. We have now in this department of Christian labor many active and earnest servants of the Master. Additions to our churches from members in our sabbath schools in several instances gladden our hearts. Your Committee remember with sorrow the sad condition of things in many of our churches in the matter of indulgence in intoxicating liquors and tobacco, and would direct attention to sabbath schools as the most hopeful means of bringing about a better state of things in the future. Your Committee would recommend that pledges against the use of intoxicating liquors and tobacco be introduced into the sabbath schools. Your Committee would suggest greater care on the part of pastors and superintendents in reference to the character of the literature furnished to our schools. Your Committee would exhort parents of the children and all the members of our churches to take a deeper interest in this good work, trusting that under the divine guidance great and glorious may be the result.

M. P. KING, *Chairman.*

(I)

Report of Committee on Questions in Letters.

The Committee on Questions in Letters beg leave to report as follows :

Question 1st—What course should any Church pursue to remove a state of depression and spiritual declension, when the following conditions appear to be the cause :

Not more than 25 per cent. of its membership indentify themselves in any way with the Church in its ordinances ?

Reply to Q. 1—All scriptural means should at once be adopted by the faithful few, to show them that they are disobeying the divine commandment, in forsaking the assembling of themselves together.

Question 2nd—A large number are removed out of the place ?

Answer 2nd—In case of the removed seek them out, and advise them to take their dismission and unite with other Churches. If they refuse to do this, and it be known that they are walking disorderly, the Church should at once discipline them.

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Question 3rd—And of the others who habitually absent themselves from the fellowship of their brethren many maintain they have never been converted—others are holding views at variance with Baptist principles and doctrine, and others still who are walking disorderly in the Church. Has the minority the power after using due and earnest effort to revive and reclaim the majority, to exclude them en masse, and, if not, how can the existing difficulty be removed so that the Church may be purer and enjoy more of the divine favour?

Answer 3rd—Any persons being Church members, who wilfully and habitually absent themselves from the Church and its ordinances from any cause and should be dealt with individually by the Church according to scriptural rule.

J. F. AVERY, *Chairman*.

(J)

Report of Committee on Benevolent Funds.

Your Committee find that a considerable number of the Churches are adopting the Convention plan. This may fairly be regarded as a hopeful indication, but much still remains to be done before we will have reached the full measure of our privileges and responsibilities in this matter. We need more systematic effort, more harmonious co-operation and a deeper sense of our obligation to use the Lord's money to promote his glory.

Respectfully submitted,

D. F. HIGGINS, *Chairman*.

(L)

Report of Committee on Obituaries.

REV. DR. CRAMP.

Since the last anniversary of this Association the Churches composing it and indeed the entire denomination in the Maritime Provinces, have been called by the demise of Rev. J. M. Cramp, D.D., to part with one of their most esteemed and valued members—one who for about thirty years was a counsellor and leader in Christian and Denominational work among us.

He died at Wolfville, Dec. 6th, 1881. Dr. Cramp was born at St. Peters, Isle of Thanet, England, July 25, 1796, and was consequently in the 86th year of his age. He was converted young, and

was baptized by his father, Rev. Thomas Cramp, Sept. 13, 1812. The youth soon felt that he must respond to the call that came from above and devote himself to the service of Christ in proclaiming the Gospel to the world; and consequently, shortly after, entered on a course of study at Stepney College in order the better to discharge by the grace of God the great and responsible duties of the Christian Ministry. He was ordained pastor of the Baptist Church, Dean Street, London, May 7, 1818, not yet having completed his 22nd year.

From the year 1827 to 1840 Dr. Cramp was associated with his worthy and venerable father in the pastoral care of the Baptist Church in his native place—St. Peters. In 1840 Dr. Cramp became Pastor of the Baptist Church at Hastings, Sussex. For several years, though pursuing earnestly the work of the Ministry, he yet devoted considerable time to purely literary labours, and thereby was, no doubt, preparing himself for important work and great success in the new world. Dr. Cramp left England in 1844 to take charge of the Baptist College, Montreal, and continued its President till that institution was closed.

In the year 1851 Dr. Cramp accepted the Presidency of Acadia College and retired from that position in 1869; having thus for 18 years performed faithfully and well, important and arduous duties as the President of the College and one of its Professors, and also Theological Professor and Baptist Historian; which positions he filled with distinguished ability and success. Thus for 30 years Dr. Cramp's labours and influence were put forth for the promotion of education, and the Kingdom of Christ in these Provinces.

Dr. Cramp, before leaving England, published what is now regarded as an authority on the subject,—“A Text-book of Popery,” comprising a history of the Council of Trent, and an exhibit of the doctrines and discipline of the Roman Catholic Church, as portrayed by the best authorities in that Church. On this side he published a work entitled “Baptist History;” and left ready for the press a volume on the history of the Baptists in these Provinces; which, it cannot be doubted, will ere long be given to the denomination and the public. He also published another volume with the title, “Paul and Christ,” which has attracted attention on both sides the Atlantic.

Dr. Cramp's theology was eminently sound, well balanced and scriptural; his pulpit efforts were directed to unfolding the doctrines and enforcing the duties of christianity, which he did with clearness, power and unction.

His labours and sacrifices to promote and maintain higher education in connection with Acadia College, are well known and highly appreciated by the denomination and the public. He was a zealous, able and wise advocate for the Temperance Reform, and sought to promote that noble and worthy cause throughout these Provinces.

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In his years of retirement from active service, Dr. Cramp kept up his acquaintance with the best literature of the day—both secular and sacred; and also observed closely the tendency and drift of sentiment and feeling in the denomination with great interest, though not always without deep solicitude.

He served the Church of Christ and mankind to the best of his ability till his course was completed, and the Master called him to higher service and enduring honors in the Kingdom of God.

Dr. Cramp died fully confiding in Christ, and in sole dependance on His Atonement looked for acceptance with God and eternal life; and rejoice that we are saved by grace through faith; not of works lest any man should boast.

“Servant of God, well done;
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joys.”

MELATIAH KINSMAN.

Another faithful member and worker has, in the person of Melatiah Kinsman, been removed from the church on earth to the church above. Bro. Kinsman was smitten down suddenly in Kentville, at the close of the day, June 12th, and died about six hours after. He professed religion when quite young (about twelve years of age), was baptized and joined the church at Billtown, and down to the time of his death, which occurred in the 60th year of his age, his life exhibited the high and holy principles which he possessed by faith in Christ. At the time of his death, and for several years previous, he was a member of the Kentville Baptist Church. He was earnest and faithful in the church, and beloved by all, was respected in the community as most reliable, was a diligent student of the Bible, and an indefatigable worker in the Sabbath School, yearning the for spiritual and eternal welfare of the young, and to promote the Kingdom of Christ in the world. He will be much missed in the little church at Kentville which he loved so well. His example shines with a mild beautiful christian lustre, worthy of imitation by all.

DEACON B. W. C. MANNING.

B. W. C. Manning departed this life on Monday, Nov. 21st, aged 70 years and 10 months. He was a son of the late Rev. James Manning, of Lower Granville, and a nephew of the venerable Rev. Edward Manning, of honored memory. He was born in Lower Granville; was converted to God at Bridgetown, and baptized by the late William Handley Chipman, when but a young man; soon afterwards he removed to LaHave, and was one of the early settlers of the now flourishing town of Bridgewater. When

the Baptist Church was organized, he was appointed one of the deacons. Subsequently however he resigned the office and for several years remained a member in a more private capacity. Several years ago he was again induced to accept the position, and retained it until the time of his death. He was united in marriage to Waity, eldest daughter of the late honored deacon Wm. Newcomb, who now survives him; and mourns the loss of her life long companion and friend. He leaves also a large family of six sons and two daughters, the eldest of whom is the beloved and respected pastor of the North Baptist Church in Halifax; (Rev. J. W. Manning, A.M.) Our brother was a highly respected Magistrate, filling the office with peculiar dignity and urbanity.

GEORGE ARMSTRONG, *Chairman.*

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Treasurer's Report

N. S. CENTRAL BAPTIST ASSOCIATION IN ACCOUNT WITH G. E. DEWITT, TREASURER,
JUNE 26TH, 1882.

CHURCHES.	Home Missions.	French Missions.	Foreign Missions.	Ministerial Education.	Academy College.	Infirmary Ministers.	Convention Fund	Minutes.	Total.
Aylesford Upper.....							\$42 63		\$ 42 63
Chester.....	\$10 00	\$10 00	\$15 00	\$5 00	\$10 00	\$5 00		\$1 00	56 00
Cambridge.....							41 64		41 64
Cornwallis 3rd.....									25 00
Fall River.....	2 30		1 00						3 30
Halifax 3rd—Tabernacle.....	10 00		20 30		10 00	10 00			50 00
Hantsport.....							17 32		17 32
Hammonds Plains 2nd.....									5 00
Indian Harbor.....	5 00								5 00
Jeddore.....	7 00		9 00			2 00			18 00
Kentville.....								1 30	1 30
Lahave.....	0 57		0 50					1 80	2 95
Lunenburg.....							23 25		23 25
New Cornwall.....							5 00		5 00
New Germany.....	19 23	10 73	23 86	2 32	1 87			1 00	59 04
Newport.....	11 45		32 25	0 50	0 25	0 25	6 25		50 95
Pleasantville.....							8 95	1 70	10 65
St. Margarets Bay 1st.....							5 00		5 00
St. Margarets Bay 2nd.....							10 14		10 14
Tancook.....									14 80
Waterville.....							9 55		9 55
Rev. D. Freeman for Missions									4 00
Collections.....	13 37		13 37						26 74
Postage and P. O. Orders.....									\$487 26
									2 80
									\$484 40

G. E. DEWITT, Treasurer.

CONSTITUTION

OF THE

Nova Scotia Central Baptist Association.

ARTICLE 1st.—This Association shall consist of Delegates representing the Churches of which it is composed, each of whom shall be a member of one of those Churches, together with Delegates from Corresponding Associations, not exceeding five from any one Association, and such other brethren present as the Association may see fit to invite to sit in Council.

ART. 2nd.—This Association shall meet at such time and place as may be agreed upon by the body.

ART. 3rd.—Each Church shall have the privilege of sending one Delegate or more, but no Church shall be entitled to send more than five in addition to their Pastor.

ART. 4th.—At each meeting of the Association the Moderator of the preceding year shall preside till his successor is chosen. The choice of Moderator shall take place by ballot, as soon as a list of Delegates has been prepared, as hereinafter provided. No brother shall be chosen Moderator two years in succession. It shall be the duty of the Moderator to preside in all the transactions, maintain due order, and nominate Committees, unless otherwise ordered by the Association. A Secretary shall be chosen, whose duty it shall be to record the transactions of the Association, and to furnish a correct copy of the same for the press; he is also to remain in office till his successor is chosen.

ART. 5th.—It shall be the duty of each Church to send by its messengers a letter to the Association giving an account of its state, particularly of the additions and diminutions within the last year, and generally of whatsoever relates to its peace and prosperity.

ART. 6th.—At each annual Meeting the letters from the Churches shall be first handed in, from which the Secretary shall immediately make out a list of Delegates. The election of Moderator and Secretary shall then take place, after which the letters shall be read. Committees nominated by the Moderator shall not consist of more than five brethren, of whom three shall constitute a quorum. When large committees are judged desirable they shall be appointed by the Association, and two-thirds of the members appointed shall be competent to act.

ART. 7th.—When any Church shall desire admittance into this body, application must be made by letter, and satisfactory evidence furnished of its faith and order; this being done and a vote of acceptance taken, the Moderator shall, in behalf of the Association, give to one of its messengers present the right hand of fellowship.

ART. 8th.—When any Church shall neglect to make communication for three years successively it shall be considered as having withdrawn from us, and shall be dropped from the Minutes, unless two or more members shall request its continuance and shall engage to enquire into its standing, and report at the next meeting of the Association.

ART. 9th.—Although as an Association all power over the Churches is disclaimed, so far as respects any interference with their independence and discipline; yet it is deemed a privilege belonging to the Association to judge for itself of the propriety of receiving or retaining any Church in its connection.

ART. 10th.—The religious sentiments of this body are those expressed in the "Articles of the Faith and Practice of the Baptist Churches in Nova Scotia."

ART. 11th.—That the Moderator be authorized at any time during the year, to call a special meeting of the Association in pursuance of a requisition signed by ten members thereof.

ART. 12th.—Alterations and amendments may be made to this Constitution by a vote of two-thirds of the members present at any of its regular meetings.

RULES OF ORDER.

RULE 1st.—At every sitting, business shall be opened and closed with prayer; and immediately after opening, the Minutes of the preceding meeting shall be read and corrected.

RULE 2nd.—No member of the Association shall leave the Session before the business is concluded, without permission of the Association.

RULE 3rd.—No subject shall be discussed without a motion first made and seconded.

RULE 4th.—No person shall speak oftener than twice on the same subject unless by permission of the body.

RULE 5th.—Brethren invited to a seat with us may speak on all subjects under consideration, but vote on none.

RULE 6th.—All resolutions shall be presented in writing.

RULE 7th.—Motions made and lost shall not be recorded on the Minutes, except so ordered at the time.

RULE 8th.—These rules shall be distinctly read from the Chair at the opening of the Session.



